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Basically there were two groups of Chinese in Kazakhstan. The first group was made up of descendants of Chinese who had been in the area for a number of years. Many were intermarried with the Kazakhs. The people of this group were accepted and well liked by the Kazakhs. In the second group there were many Chinese who had been deported from the Far East by the Soviets, who had originally intended to send the Chinese back to Sinkiang Province in China. When they arrived in Alma Ata, however, they were refused exit visas and were used as a source of cheap labor by the Soviets. In 1937 about 25 hundred of these deportees were sent from Vladivostok to the West. Others were later deported from Chita, Khabarovsk and Blagoveshchensk. A number of related racial groups were among these deportees. This second group was not well received by the Kazakhs, primarily because they were strangers. Still, as a whole, the Chinese got along fairly well with the Kazakhs, the reason probably being a basic Asiatic race relationship and a kindred feeling towards each other. The Kazakh has a general, unfriendly attitude towards the Great Russians and other European Soviets who have been sent to Kazakhstan. They look upon them as having deprived the native Kazakh of his independence, his initiative. During World War II the Kazakh came in contact with US ideas. Some with whom I talked were under the impression that after the war they would be able to have their own private industries, farms, etc and resent not getting them. They want to get the benefit of their individual work. They feel deeply the lack of freedom and resent the Communists, but because there is little they can do they keep their dislikes and hatreds hidden. This dislike is for the "Russians" as a whole and not merely for government and administrative people. Some of the older people spoke openly to me of their feelings. [redacted] came in contact with native Kazakhs who complained to us of lack of food, of hard work, of lack of privileges. While not spoken openly, their anti-Communist feelings were very apparent to us. My wife had employed a native Kazakh woman as a manicurist. However, my wife was in the habit of going to the woman's home and, wishing to have the woman come to the consulate, requested the

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-2-

woman to do so. The manicurist came once and was immediately visited by the NKVD. I asked a Soviet tailor, one who had been in Alma Ata many years, to come to the consulate. He did and he too was immediately visited by the NKVD. The fear of the Soviet police is great. 25X1

Almost all ministerial posts were held by native Kazakhs. However, they each had one or more Russian [Great Russian] assistants who were the real power in each department. In the police, all important positions were held by Russians [Great Russians] while the Kazakh was assigned to unimportant police work. The NKVD was composed of Russians only. The Prime Minister was a native Kazakh, as was the Minister of Foreign Affairs; (the latter was a very well educated Kazakh.) The Director of the Kazakhstan University (and also assistant Prime Minister) was also a native. However, despite the fact that native Kazakhs occupied many top posts and positions they were helpless and everything was done according to Communist plan. 25X1

Practically all of the peasantry were Kazakhs, employed, of course on the kolkhos or sovkhoz. The directors of these farms were usually Kazakhs, with the usual "advisors." In the medical profession there were quite a few Kazakh nurses; about 50% I would say. However, the doctors were Jewish. Storemanagers, technicians and managers seemed to be all Jewish, with few, if any, Kazakhs. the Kazakhs would like to see more of their own people in charge. Very few Kazakhs were industrial workers. It seemed to me that either they were among a small "intelligentsia" group or were farmers, generally. 25X1

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about 2500 Chinese and related peoples were sent to Kazakhstan from the Far East in 1937. From then until the German invasion of the USSR in 1941 there was no great influx in the population. However, with the start of the German invasion thousands of refugees poured into Kazakhstan, mostly from Byelorussia and the Ukraine. This influx ceased in 1945 and gradually these refugees returned to their homelands. By 1949 most had returned and the population was more or less stabilized. Within Kazakhstan itself there was little change among rural and urban populations. 25X1

The older, native Kazakh was a religious person. Those in the age group of 40 and more are still very religious. However, the Communists forbade religious activities prior to World War II. Antireligious Communist propaganda was very successful in making the Kazakh afraid to pursue his religion. During World War II some religious freedom was allowed, probably because of war conditions and attention to other matters. The older people began attending religious services more or less unafraid of persecution. In 1949 these conditions were the same. But Communist, antireligious propaganda was again practiced, mainly in schools and at compulsory Party meetings where Communist teachings prevailed. The young people were being taught Communism so effectively that they fell away from their religion. By 1949 only a very few young people were attending religious services and following their parents' religion. The weakness of the Moslem religion means poor adherence among the younger people as the result of Communist teachings. In the 40 and under age group 25X1

CONFIDENTIAL

CONFIDENTIAL

-3-

25X1

[redacted] atheism is wide-spread, and that only a small percentage of this group are religious. This is true even on the farms, for even there on the kolkhozes and sovkhoses the Communist teachings prevail. In Alma Ata there were two mosques, [redacted] attended mainly by the 40 and over age group which is staunch in its religion and adherence to native customs. They remember freedom. The Soviets never seemed to let up on their efforts to communize the country, however. Numerous commissions of all sorts were always present, always active in their efforts to win over the people.

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